

CLASS SEVEN

THE THIRD INTRODUCTORY MATTER: CALLING PEOPLE UNTO IT

This is our seventh class on Al-Usool Ath-Thalaathah. We talked about the first introductory four fundamental principles, these are the introductory principles. First one was knowledge and he defined knowledge as knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion of Islam. The second one was to apply your knowledge, which we finished off last week. The third one today is, calling people unto it.

الْمَسْأَلَةُ الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ

WHAT DOES THE DHAMEER REFER TO?

Calling people unto what? What does the Dhameer go back to? What does the Dhameer refer to? What does the pronoun it, refer to? Calling people unto it. Calling people unto it usually refers to the last matter. What the last matter is, applying it, calling people to applying it. We already explained though, that applying knowledge does not come without you knowing knowledge. So in reality, calling people unto it means calling people unto knowledge and its application, because they come side by side, they are inseparable.

IS DA'WAH FARDH 'AYN OR FARDH KIFAAYAH?

An important issue many discussed, is Da'wah Fardh 'Ayn or Fardh Kifaayah, is it a personal obligation or a personal obligation? The answer to that is a twofold answer. Da'wah is ordaining the good and forbidding the evil, that is Da'wah.

ATTAINING THE DETAILED KNOWLEDGE IS FARDH KIFAAYAH

The first answer, the first fold of the answer is, there needs to be a group of people devoted to ordaining the good and forbidding the evil, they got to be devoted for that task. That part here, is Fardh Kifaayah, communal obligation. If a group does it, it is sufficient for the Ummah. Every individual of this Ummah does not have to be a Khateeb, we do not need 1.6 Billion Khateeb, or master the elucidation of all the Hadith of Bukhari, or break down the chain of narrations of the Hadith. A group of this Ummah have to go get the classical, detailed, in depth knowledge in Hadith, Mustalah, in Seerah, in Tafseer, in Faraa'idh, the laws of inheritance; that in itself, all that is Fardh Kifaayah. Allah in the Qur'an says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً...

It is not proper for all the believers all to go out in Jihad.

...فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿التوبة: ١٢٢﴾

A party should stay behind and get the instructions, get the lessons on Islamic knowledge, so that they can warn their people when they return to them. A group of this Ummah has to be in the forefront of Da'wah, they have to take on the challenge. When people bring misconceptions, they got to respond to them. When governments spread Kufr, someone has got to stand up to it. Someone needs to respond to all that, someone needs to respond to the Rawaafidh, to the Khawaarij, to the Murji'ah. Someone needs to lead Jumu'ah, someone needs to lead Salah, someone has to have the detailed knowledge of Jarh and Ta'deel, someone has to have the detailed knowledge of inheritance, but that is not something everyone is able to do and in fact it is impossible to burden the whole Ummah with such detailed knowledge.

EVERY MUSLIM HAS A PERSONAL OBLIGATION TO PERFORM DA'WAH

Ibn Katheer Rahimahullah said, there needs to be a group of this Ummah in the forefront, to confront the wrong, stop the evil and represent and convey the truth. Then he said, which leads us to the second answer, the B answer, at the same time, it is also Waajib on every individual to the extent he can do. It is Waajib on every individual to the extent he can do, that is the second answer. Every Muslim has a personal obligation, a Fardh 'Ayn obligation, individual responsibility to perform Da'wah; each, according to the best of his abilities or her abilities and according to their surroundings. And that varies, that slightly varies based on every individual, based on their knowledge. You have to do Da'wah in what you know in your surroundings, around you. You do not have to be a Khateeb, but you do know Salah is Fardh, you see someone who is not doing their Salah, you say Salah is obligatory on us, you have to perform your Salah. You know backbiting is Haraam, you are in a setting where there is backbiting, you say stop, this is Haraam. The Prophet sallallahu 'alayhi wa sallam in Sahih Bukhari:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me even if one Ayah. If you know one Ayah, go ahead and convey it. You know that you truly know the meaning of that Ayah, convey it. In the Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise a group out of you, inviting people to that which is good, to Islam, enjoining the good and forbidding the evil:

...يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

A group of you:

...مِّنْكُمْ...

And Min (مِنْ) in Arabic means Tab'eer, which would mean a group of you, let there be a group of you. Min Tab'eer, meaning some of you, which if you take it to that, if you take Min Tab'eer, would mean the Fardh Kifaayah, the communal obligation. Meaning let there a group of you master the knowledges, but Min in Arabic could mean al-Jins, which means the verse would mean, let there be of mankind. Meaning all of you, Min lil-Jins (مِنَ الْجِنْسِ) meaning mankind, which would make the verse meaning, the Fardh 'Ayn type of Da'wah. The individual obligation type of Da'wah, because Min could be also lil-Jins, meaning of mankind.

Abu Hurayrah in Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said, the Hadith all of you know. Whoever sees evil, let him change it by his hand; if not, by his tongue; if not, by his heart. Every Muslim is directed to change, and of course every single one of these, the tongue, the hand and the heart has its own rules and regulations. Matters one is trusted with like his own children, he is obligated to do Da'wah with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا... ﴿التَّحْرِيمُ: ٦﴾

Oh you who believe, guard yourselves and your family. How could you guard them without giving them Da'wah? A person must do Da'wah to his family because he is entrusted with them, and he will be asked about it. A woman is to do Da'wah with her family as well, in her surroundings, and her relatives and her friends and her peers, because she may be asked about it. She may be asked about a certain situation which she is in, if she does not do the Da'wah. If one is in a gathering where there is wine being served, he or she must tell them this is prohibited. And the least of it, forbidding the evil is walking away, walking away from that is in itself forbidding the evil and it is better if you tell them.

So the point is, the detailed form of Da'wah where you know the detailed Islamic knowledge and you convey that and you talk about the Khawaarij, the Murji'ah, the Rawaafidh, the Jarh and Ta'deel, that is Fardh Kifaayah. But there is an obligation on everyone within his surroundings to the best of his abilities and means, that one is not Fardh Kifaayah, that is a Fardh 'Ayn.

SHOULD ONE LEAVE DA'WAH UNTIL HE BECOMES FULLY KNOWLEDGEABLE?

We emphasised knowledge so much in our classes, and Alhamdulillah from what I gather and from the questions that we have been getting, is that many who follow these classes on a regular basis are heavily involved in Da'wah and that is a good sign and that is our target, that is the kind of group we target. A common question I have been getting is that, should I cancel my Da'wah efforts, you emphasise knowledge so much, should I cancel my Da'wah efforts and focus on learning?

And I am going to let Imaam Ahmad Rahimahullah answer that question for you. In Mana'iq al-Imaam Ahmad from Ibn al-Jawzi, Saalih the son of Imaam Ahmad said, a man saw my father with an ink pot, they used to carry the ink pot. And it was in my father's hand, Saalih is talking about his father. The man said, Abu Abdillah, Abu Abdillah is the name of Imaam Ahmad, you have reached such a high status and position, you are the Imaam of the Muslims and you are Imaam of Ahlus-Sunnah, until when are you going to continue carrying that ink pot? And Imaam Ahmad said, I am going to take the ink pot to the grave:

مَعَ الْمَحْبَرَةِ إِلَى الْمَقْبَرَةِ

Muhammad Ibn Isma'eel as-Saa'igh, as-Saa'igh means the one who is a forger, he had a shop that he was a forger in. He said me and my father were working, Imaam Ahmad came by carrying his shoes and passed by our shop. My father grabbed by his Thobe, by his dress, he said aren't you embarrassed Imaam Ahmad, until when you are going to keep learning from these young kids you keep learning. Those kids you go and learn, they are either one of two things, they are either younger than Imaam Ahmad or they did not have the knowledge Imaam Ahmad had, but he still went to learn from them. Imaam Ahmad told as-Saa'igh, he told him until death. I am going to keep going to learn until death, when death comes, then I will stop learning.

In Jaami' Bayaan Al-'Ilm wa Fadhlih, Ibn Abdil-Barr, Ibn Mubaarak was asked until when are you going to continue learning, because he always pursued learning and studying; he said until death. Another time when he was asked the same question, he said it may be, pay attention to that, it may be that that which I need to learn, that which I desperately need to know when I stand before Allah, I possibly have not wrote it yet. If you say you want to

delay Da'wah until you fully encompass knowledge, then we all are never going to do Da'wah, not in this lifetime for sure. Everyone needs to do Da'wah in what he knows and what he is sure of.

Another matter pertaining to this, which is more personal, which is balancing between your Da'wah time and your learning time. That is not to say you take out Da'wah out of your life, you balance it in a way that you see or deem that fits you. Ali Tantaawi, a contemporary scholar or a Daa'iyah, whatever you want to call him, I heard him say that for the past seventy years of his life, for seventy years of his life since he started learning to read, not a day passed by he read less than a hundred pages, unless he was travelling. When he was sick, it would be about two hundred pages, and in his youth it was three hundred pages. He said, I used to read and study for ten hours a day. He was slightly humorous, he said if someone studies for ten hours a day and he is a donkey, something is going to stick in his mind. Look at that, a hundred to three hundred pages a day of his life, ten hours a day. Yes, we all have to study like that, we all have to study and learning is a never ending process. Allah told his Prophet sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

This is to the Prophet sallallahu 'alayhi wa sallam. Oh Allah, give me more knowledge. Give me more knowledge, until when? Until when give me more knowledge? Give me more knowledge, what is the expiration date on this Du'aa, when do you stop saying that oh Prophet of Allah sallallahu 'alayhi wa sallam? Never.

...قُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

Until his death. That is the Prophet Muhammad sallallahu 'alayhi wa sallam, so imagine us. We continue to learn, just because you are learning, it does not mean you neglect your Da'wah. The point of this, if one thinks he can go to Madinah or some school or university or study with a Shaykh and study, and then complete all the knowledge and then sit to teach, that is not an 'Aalim. That is not an 'Aalim, that might be the Shuyookh of today, but the real Shuyookh studied all the way until death. They actually, after they left universities, studied more than they did when they were in the universities. If you keep studying until death, you want to delay Da'wah until you graduate from learning, then there is no such thing as Da'wah because you are never going to graduate. There is no graduating out of Islamic knowledge. Study, and at the same time you study, convey what you know; but balance it out in a way that suits you.

If you do not know knowledge, share the basics. Everyone knows Laa ilaaha illallah Muhammadar-Rasoolullah, take someone who is not Muslim and teach him Laa ilaaha illallah Muhammadar-Rasoolullah or an aspect of it, or an aspect of manners, if you cannot

do Da'wah on your own tongue, do it on the tongue of others, how? By giving out a book, by a lecture you hear or see, you give it out in an audio format or in a link format. That is doing Da'wah on the tongue of others, but you get the same reward. The entire Ummah must be Du'aat, but not Du'aat of Minbar, they do not necessarily have to be Du'aat on the Minbar. Everyone in his vicinity should be a Daa'iyah, and according to that which he knows, and what suits him in his surroundings. Everyone has to think about devoting a timeframe out of his life, for Da'wah. Da'wah is not a monopolised mission the so called Shuyookh only take for themselves, or take upon themselves, had it not been for the youth during the time of the Prophet sallallahu 'alayhi wa sallam, the youth, there would have been no Islam today.

We are all like, the Prophet sallallahu 'alayhi wa sallam gave an example, we are all on a ship. Ordaining good and forbidding the evil is like people on a ship, if you let someone destroy that ship, the whole ship sinks. If we stop anyone who is trying to destroy the ship, preserve it, then we are all going to reach the shore safely.

THE DANGERS OF SPEAKING ABOUT ALLAH WITHOUT KNOWLEDGE

The next point related to this, is that you do give Da'wah we said, we encourage you but know your limits. Today, there is a worldwide Islamic epidemic. One who might be a good talker or possibly even just grow a couple day old beard, maybe put on a scarf, not even a scarf, just put on a Koofiyyah and go to a local Masjid or give a talk or two and just upload it on Youtube, what happens? The man who has sacrificed his whole life in Medical School who knows snippets of Islamic knowledge or possibly one or two bits and pieces of Islamic knowledge, the one who spent and sacrificed his life in Law School and Engineering School or maybe a business man, suddenly, well he is a Shaykh, he is a Mufti, he is Shaykh so and so.

He begins to speak so boldly in matters of the destiny of this Ummah, the Sahaabah, the Four Imaams would have backed away from. Sometimes, it starts off innocently, that is the truth of the matter. He teaches, he knows some good Hadith, good lecture, good Khutbah he gives, he conveys it, and it starts off good. Or he goes to a non Muslim community, he conveys a lecture, invites them to Islam, that is good, but some do not know where to stop. Suddenly after he speaks in the local community and begins to wear his Koofiyyah a lot, and then a few day old beard, or possibly sometimes you go to Hajj and come back and he is a Shaykh and a Mufti from going back from Hajj. Or go to Madinah for Umrah and come back, or he went back to Madinah, what is his knowledge, what is his Shaykh? Oh he went to Madinah. How long did he stay in Madinah? Three weeks. What did he get in three weeks?

The problem is, people do not know their limits. Now, in this day and age, you do not ask where is the Shaykh, you ask who is not the Shaykh. You just present an Islamic question in any field, in any surrounding, and just see the people and see who will say Allahu A'lam, let us consult the Shuyookh. See how rare that is. Abdur-Rahmaan Ibn Abi Layla said, I met one

hundred and twenty of the Ansaar, hundred and twenty of the Ansaar, the Sahaabah of the Prophet sallallahu 'alayhi wa sallam. Abdur-Rahmaan Ibn Abi Layla is a Tabi'ee, he said if you asked each of them an issue, they would defer it to the other person and the other person until it comes back to the first person. It goes from a hundred and twenty people, all the way back to the first person. Not a single of them preaches a Hadith except that he wishes his brother would suffice him, not a single one of them would give a Fatwa except that he wishes his brother would suffice him. Can you imagine asking a hundred and twenty Muslims today about an Islamic matter? Oh Wallahi, I think this and this. And ask him, my watch broke or my computer broke, he is going to say take it to the computer office or this place, they know good. Islam, everyone is a Shaykh today.

Umar used to say fear Allah in giving your opinions over matters of this Deen. Umar and Ali among others, when an issue used to arise, they are the best of the best in the best century, you would think Umar and Ali would jump up and answer the question; but when a question or an issue would arise, they would gather the Sahaabah, get together. What is the answer to this question? Maybe one of them heard a Hadith the other one did not know of. You think Umar and Ali when they did that, they did not know? Honestly, do you think they did not know? When they would gather the Sahaabah and ask them. They wanted to make one thousand percent sure that this is the right answer, that they did not miss out on anything.

Ataa' Ibn as-Saa'ib said, a Tabi'ee, I met men, he means about the Sahaabah, he is a Tabi'ee talking about the Sahaabah. I met men, when one is asked about a Fatwa, his answer would be while his knees were trembling and shuddering. Why? He fears Allah, that he is going to be asked about this question. Ash-Sha'bi, al-Hasan al-Basri and Abu Husayn, all Tabi'een, the second generation after the Sahaabah. They said some of you today, give Fatwas in matters that if they were presented to Umar Ibn al-Khattab, he would have gathered the people of Badr to consult with them:

إِنَّ أَحَدَهُمْ لَيَفْتِي فِي الْمَسْأَلَةِ ، لَوْ وَرَدَتْ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ لَجَمَعَ لَهَا أَهْلَ بَدْرٍ

What do we say today ash-Sha'bi, what do we say about today al-Hasan al-Basri, what do we say today about the Ummah if that is during your time, the first century. Wallahi, people who cannot pronounce a single verse from the Qur'an have today become, whether they call themselves or others call them or not, indirectly, have become Mufteen. People so ignorant, they use matters abrogated in Islam as proof to substantiate their stance. Wallahi, we heard those who cannot pronounce a single verse from the Qur'an clearly, issue Fatwas, or use some kind of proof on matters that are abrogated. For example, as proof for free mixing and mingling.

Imaam Maalik said whoever wants to answer a Fatwa or issue pertaining to Islamic matters, let him contemplate what is best for him before Allah. What is going to suffice him when he is before Allah? Let him remember Heaven and let him remember Hell, and after he contemplates and thinks that, let him answer:

مَنْ أَحَبَّ أَنْ يُجِيبَ عَنْ مَسْأَلَةٍ فَلْيَعْرِضْ نَفْسَهُ قَبْلَ أَنْ يُجِيبَ عَلَى الْجَنَّةِ
وَالنَّارِ ، وَكَيْفَ يَكُونُ خَلَاصُهُ فِي الْآخِرَةِ ثُمَّ يُجِيبُ

A man asked Imaam Maalik and he did not answer. The man said, Abu Abdillah, please answer me, Imaam, answer me. Imaam Maalik replied, do you want me to be a justification to the action that you want to do? Do you want me to be the justification for the action before Allah? And then I am the one who gets punished and you go scot-free. Al-Haytham Ibn Jameel, he said Imaam Maalik was once asked about forty eight matters. He answered thirty two, and he said to the rest of them, I do not know. He answered thirty two and the rest of them, he said I do not know. Roam around the world and ask the same number of questions Imaam Maalik was asked about and see how many answers you get. If you ask fifty, you are going to get fifty out of fifty. You ask ten, you are going to get ten out of ten. It is a miserable situation of the Ummah. One man told Imaam Maalik, Abu Abdillah if you say I do not know, who knows? Imaam Maalik, you are the Mufti of your time. Imaam Maalik said, you do not know me more than I know myself. I know myself, he is saying do I look special to you? I am an ordinary person and I know my limits. If Imaam Maalik knows his limits, shouldn't people of today know their limits? He said, if Ibn Umar said he did not know, then I can say I do not know. Being conceited, and these are the words of Imaam Maalik, and love of prestige and leadership is what destroys people. That is why they cannot say, I do not know.

Here, I have a comment to say about this. When Umar Ibn al-Khattab, when Uthman, when Imaam Maalik, when they would gather the Sahaabah to consult with them, when Imaam Maalik would say, and remember Ibn al-Jawzi we talked about him in the last Halaqah, he would back away from matters that kids would proudly ask, Imaam Maalik says I do not know to people who are travelling from weeks journey just to ask him and he says I do not know to several questions of theirs; do you think the Sahaabah or Imaam Maalik did not really know? I always think about this issue.

Ash-Shaafi'ee, they told him he was eligible to give Fatwa when he was fifteen years old. His Shuyookh told him, you are eligible to give Fatwa when he was fifteen years old. His teacher Ibn 'Uyaynah, used to teach and ask the Shaafi'ee who was still a kid, what do you think about this matter? What do you think about this Hadith? And he would refer people to ask ash-Shaafi'ee, his own teacher. Maalik took the task of giving Fatwa at the age of twenty one, after he went around to Shuyookh, he said am I suitable now to give a Fatwa or not?

They told him, Imaam Maalik, if your Shuyookh he would have told you no, would you have stopped? He said certainly, certainly I would have.

Remember the last class, I mentioned two of the most prominent Shuyookh of Ibn al-Jawzi, who would back away from giving Fatwa that the kids in his Halaqah would give. Something I always thought of is, do you think they really did not know? You think these people did not really know? I am almost positive, we do not know the Ghayb, but I am nearly positive they did know the answer. What I believe is that there was opinions or many Hadith on the matter, they were not at a level where they were one hundred percent sure. They were probably ninety nine point nine percent sure, ok, this is the right answer, but we are not a hundred percent sure so they back away. That is my feeling and that is what I know of these Imaams.

If your boss gives you a discretion to sign off on certain matters, you would think a million times before your proceed and you would ask around, you think this is the right decision? I want to make my boss happy, he gave me a discretion to do this and that. Do you think I made the right decision? If one was an advisor to a king, to a president, and the king and president gave him discretion to do certain things or to make certain decisions, he would ask around all over and make sure that is the correct, one hundred percent decision. One who is going to give a Fatwa, is giving a Fatwa, matter pertaining not to a king or a president or a boss, it is a matter pertaining to Allah that you are going to stand before Allah and asked about them. Your boss, you can get over it, you can lie to him. Your president, your king, you can get beyond that, you can pass that point, but Allah the Almighty?

Ibn al-Qayyim Rahimahullah said, Allah prohibited speaking about Him without knowledge and it is considered among the biggest of all prohibitions. Rather, Ibn al-Qayyim considered it among the worst sins, Ibn al-Qayyim:

حَرَّمَ اللَّهُ سُبْحَانَهُ الْقَوْلَ عَلَيْهِ بِغَيْرِ عِلْمٍ فِي الْفُتْيَا وَالْقَضَاءِ ، وَجَعَلَهُ مِنْ
أَعْظَمِ الْمُحَرَّمَاتِ ، بَلْ جَعَلَهُ فِي الْمَرْتَبَةِ الْعُلْيَا مِنْهَا ، فَقَالَ تَعَالَى { قُلْ
إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ }

He gave levels, Ibn al-Qayyim said, Allah gave levels in sins, He put levels in this verse in four sins. He started off with the Fawaahish, the major sins like adultery, fornication; then He went to oppression, that is the second level; then He went to Shirk, that is the third; and

then He went to the worst level is, speaking about Allah without knowledge. He started with the least and went to the worst, the worst is speaking about Allah without knowledge.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿النحل: ١١٦﴾

Ateeq Ibn Ya'qoob and Ibn Wahhab said, they heard Imaam Maalik Rahimahullah said, the Salaf and those before him never used to say Haraam and Halaal. They used to say we dislike this and we like that, you should do this and you should not do that. They would not use the term Haraam and Halaal because of the verse:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ ۚ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿يونس: ٥٩﴾

This is why many of the ignorant today when they go and learn from the books, and I told you that is not the proper way of learning in itself, by itself, unless one has no teacher, they go and read matters that Imaam Ahmad Ibn Hanbal disliked that. When in reality that matter is considered by Imaam Ahmad Ibn Hanbal, Haraam, but they would not use the term Haraam. Some of the 'Ulamaa would not use the Haraam, this brought a lot of confusion to a lot of the students because they would not use Haraam and Halaal, fearing Allah. They say I dislike this and I like this, I prefer this and I do not prefer that. Then, Imaam Maalik brought many examples where the Salaf used to use Makrooh, I dislike and I like, and I prefer and I do not prefer, of the Salaf, of the previous Imaams; and he said this was a common trend used by them.

Abdullah Ibn Umar radhiallahu anhu said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ انْتِزَاعًا ،
أَيَّ يَنْتَرِعُهُ مِنْ صُدُورِ النَّاسِ ، وَلَكِنْ يَنْزِعُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ ، حَتَّى
إِذَا لَمْ يَبْقَ عَالِمٌ ، اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا ، فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ
، فَضَلُّوا وَأَضَلُّوا ،

In Bukhari, in Muslim. Verily, Allah does not take away knowledge by snatching it from the hearts, He takes away knowledge by taking away the scholars, by their death. So that when he leaves, the scholars leave and depart, then the people will be with the ignorant and they will ask the ignorant about verdicts and then those ignorant will tell them the answers.

...فَسُئِلُوا , فَأَفْتَوْا بِغَيْرِ عِلْمٍ , فَضَلُّوا وَأَضَلُّوا

They are in themselves astray, and they lead the masses astray.

Make Da'wah in what you know in confidence and say in matters that you do not know, I do not know, or give me time, let me ask, let me research, simple and easy. Yes, give Da'wah, do not stop Da'wah, do not say I am ignorant, give Da'wah in matters that you know and back away from that which you do not know.

We have to stop here, we stop a little bit early because we have another lecture to go to in about forty five minutes, so if you have any questions or concerns, we will take it next week Inshaa Allah, or you know, most of you can personally contact me and we will answer it. Jazakum Allah Khayr.